

Propagation of the Gospel in the East :

BEING AN *Account*
of the SUCCESS
OF THE
ANISH Missionaries,
Sent to the
AST-INDIES,
FOR THE
CONVERSION
OF THE
HEATHEN in MALABAR.

Extracted from the ACCOUNTS of the
said Missionaries formerly Publish'd,
and brought down to the Beginning of
the Year MDCCXIII.

in, besides a Narrative of the Progress of the
Christian Religion in those Parts, with the *Helps* and
Adornments which hitherto have occur'd; several
facts are inserted concerning the Religion of the
Heathens, their *Priests*, *Poets*, and other *Literati*; and
it may be expected from the *Printing-Press* lately
set up at *Tranquebar*.

L O N D O N,

Printed and Sold by J. Downing in Bartholomew-
Close near West-Smithfield, 1714.

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TO THE READER.

THE Conversion of the Gentiles to the Knowledge of JESUS CHRIST, is a Matter of Joy and Exultation to all such, as wish to see the Church in a better State, than wherein she doth appear at present. Whosoever maketh the Interest of the Lord his own, and doth not act upon a Principle separate from that of his Master, must needs rejoice at the Enlargement of Christ's Kingdom upon Earth; particularly, if the parched Wilderness of the Pagan World should once begin to flourish, and the barren Church of the Gentiles shout for Joy, at the numerous Company of Children she is to bring forth. But as this is a Work of Time, our waiting is like the waiting of the Husbandman, who, after he hath done his Labour, expecteth with Patience the joyful Day of the Harvest.

The gradual Display of the Church's Glory upon Earth, is set forth Cant. VI. 10. where she is said, to look forth as the Morning, or the first Dawn of the Day, representing the Church in her Weakness and Minority. This State is mixed with a great Deal of Darkness as yet, and affords but a dawning Principle of Light. But then, the Dawn is a Fore-runner of the Day, so is this State of the Church a Fore-runner of a more glorious Display of the Gospel, which by a gradual Increase of Light, will succeed. This is plain from the Beauty of the Moon to which the rising Condition of the Church is farther compared, though she be not yet free from Spots and Imperfections even in this State. However, what Fairness she hath, altogether deriv'd from the Sun of Righteousness himself, by whose Rays she only desires to shine.

And this Lustre, though it be borrowed yet is it fair, comely, celestial; and being by Faith made her own, it renders her more agreeable in the Eyes of an impartial Beholder, than all the Endowments of Nature ever could do. But then she must not acquiesce here neither, but shine more and more unto the perfect Day, and become clear as the Sun. And 'tis then she beareth an unspotted Character, being elevated to the sub-

limb

TO the READER.

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most Perfection, she is capable of in this
ever World. She looks then terrible as an
army with Banners, and appeareth in
POWER and PURITY to her Ene-
mies. For this will be the Crown of the
Church in the latter Days, after the Winter
of various Trials and Humiliations is over,
through which she was fain to pass, in
order to be duly qualified for that Dig-
nity.

This glorious State of the Church will then
subtly appear, when the Fulness of the
Gentiles is come in, and all Israel is saved
at last. These will prove infinite Accessions
to the Church both in Strength and Beauty,
and make her arise and shine, as the Pro-
phet's Phrase is.

But what renders still more compleat the
glory of the Church in that Time, is the
wonderful Order and Symmetry, which
will then most conspicuously appear, both
throughout the whole Body in general, and
in every Member in particular. The Spi-
rit of Division and Rancour, of Party and
Animosity, of Sect and Envy, will be altoge-
ther banished from the Church, raised to that
Dignity: Or if it should offer to disturb her,
it will soon be vanquished by that Power,
which hath made her a Terror to her Ene-
mies.

mies. But all this she doth not do by her own Power, but by the Power of her Head to whom she is graciously united by Faith. All the Members are animated by one and the same Spirit, nourished by the same Bread, brought into the same Hope, united to the same Head, held together in the same Bond of Peace. The Variety of Gifts which appears among them, is so far from creating Divisions, that it will set off the Church with the greater Lustre and Amiability. For all the Gifts are sanctified by the same Spirit, and tend to the same End. And 'tis this Union, which maketh the Church look both beautiful and powerful, fair and terrible.

How little there is seen as yet of this sweet and Majestick Power, in our modern Churches is so obvious to an impartial Eye, that it needs no farther Proof to evince it. And yet an industrious Observer of the Times cannot but take Notice, of the singular Providence of the Lord, which hath stirred up some to lay to Heart the great Decay of Religion, and contrive Means to repair it.

Some do what they can, to convey Life to those Churches, which have a Name that they live, but are dead. Some endeavour to

instil sound Principles into Children, to make
thereby the Church look fairer in the next
generation, than she doth in the present.
Some endeavour to take away the Veil from
the Jews that overspreads their Minds, and
ath all along hindered them from looking
the End of the Law. Some have pub-
lished, and do publish the Oracles of God in
several Languages, for spreading the Know-
ledge of Christ, among those, that are as
yet destitute of that Benefit. Some bend
their Endeavours towards the Reformation of
Schools, in order to see them cleared from
profane Customs, and inveterate Corruptions.
Some promote Christian LOVE among the
differing Parties of Religion, as the only
foundation whereon the so long wished for
Union among Protestants may be raised in
time. Some are employ'd about exercising
the Severity of the Law, thereby to restrain a
sinner's Hand from doing Evil; whilst o-
thers display the Power of the Gospel, thereby
to regenerate his Heart, in order to do Good.
Some endeavour to support real Holiness, by
private Conferences on the most practical
Heads of Religion; whilst others do the
same, by publishing and dispersing such Books
that treat on edifying Subjects.

All these, and the like Endeavours, cannot but be agreeable to a Well-wisher to the Cause of Religion, and may be deem'd as so many Presages of a better State of the Church upon Earth. For by such Efforts some Stones are polish'd at least, which will help to adorn that spiritual Temple which shall be rais'd in the latter Days.

To all these Attempts made towards a Reformation and Enlargement of the Church may be added another, to which some Inclination hath appeared of late, among several Protestant Nations in Europe: And this is the Propagation of the Christian Faith in the East and West-Indies. What hath been done particularly, in relation to the Malabar Heathens in the East-Indies, the ensuing brief Narrative will inform the Reader. To give an Idea of the whole Undertaking, in one uninterrupted Series, together with the various Obstructions and Encouragements it hath all along met with, a few Hints have been here again inserted out of the Two preceeding Parts, relating to this Design, and publish'd the second Time in the Year 1711. with this Title: Propagation of the Gospel in the East: being an Account of the Success of Two Danish Missionaries sent to the East-Indies, &c.

In this Third Part, the Thread of the Historical Narration is brought down to the End of the Year 1712, or the Entrance of the Year 1713; when the last Letters came away. The whole Undertaking, such as it is at this Time, may give the impartial Reader a fair Prospect at least, that a Work of this Nature is not altogether impracticable; and that the O R D, who is the only Author of Success, will be ready to direct the Steps of those who are engag'd, and shall engage in a Design tending so much to the Enlargement of the Church of Christ upon Earth.

'Tis true, what we see at present is but an Embryo, and a Seed, as it were, scattered among that numerous Nation; and a Harvest cannot be sown, and its Product reap'd in a Day. However, a wise Man doth not despise, even the Day of small Things. He knows that one soweth, and another reapeth; but that both shall rejoice together in due season, and be rewarded according to their labours, not according to their Success. Nor ought we to be deterred from so Christian an Enterprize, by the perverse Conduct of some Heathens, who, out of Regard to a temporal benefit, will conform to the external Profession of the Christian Faith for a while, but return to their former Idolatry again, as soon as the Hope of

of their Gain is gone. For this is a very old Practice, and may be traced through all the Ages of Christianity. Our Blessed Redeemer himself complained, that some would seek him for the Sake of the Loaves only they did eat; and the Apostle of the Gentiles takes Notice of some, who professed Godliness for the Sake of Gain and Preferments; and yet did neither the Lord himself, nor the Apostle sent by him, give over the Preaching of the Gospel for that Reason.

These, and many other Impediments, which generally attend any good Undertaking, may render indeed a Gospel-Labourer more vigilant in trying the Spirits, and more cautious in admitting them within the Pales of the Church; but they must never make him despair of Success in the Dispensation of the Gospel. 'Tis certain, that a spiritual Discernment, or a Faculty of discerning the various Dispositions of Souls, is one of the principal Branches of the whole Ministerial Function. For, if a spiritual Guide be altogether destitute of this Judgment of Discernment in the Management of Souls, he must needs make many a wrong Application of the Promises of the Gospel, and most dangerously unhinge thereby the whole Chain and Oeconomy of Salvation. But as such a Judge

Judgment is altogether grounded on Practice
and Experience; so it requireth Time, and a
careful Observation of the various States of
Souls, in order to obtain a competent Measure
of it.

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A N
 Account of the SUCCESS
 OF TWO
 DANISH *Missionaries*,
 Sent to the
EAST-INDIES
 FOR THE
 CONVERSION
 OF THE
 HEATHENS in *Malabar*.

The INTRODUCTION.

IT was in the Year 1705. when the King
 of *Denmark*, *FREDERICK IV.* after a
 Motion made to him by one of his Chap-
 lains, resolved on sending some Missiona-
 ries to *Tranquebar*, situate on the Coast of Co-
 romandel,

romandel, in the *East-Indies* ; to attempt the Conversion of the *Malabar-Heathens* in those Parts. In order to this, Application was made to the Professors of Divinity at *HALL*, one of the most flourishing Universities in all Germany, to supply His Majesty with such Persons, as should be thought fit to undertake a Design of that Importance.

Mr. *Bartholomew Ziegenbalgh*, and Mr. *Henry Plutsch*, resolved to go on so unpromising an Errand. For such indeed many looked upon it to be, considering, perhaps, how little hitherto had been done in this Matter by Protestants ; and what untrodden Paths, unknown Trials, and headstrong Difficulties, those were like to pass through, that would venture at last upon so hazardous an Enterprize.

These Two Candidates were both educated at *Berlin*. Mr. *Joachim Lang*, who had a Cure of Souls there, and was besides Master of one of the publick Schools in that City managed their Studies, and prepared them carefully for University-Learning. And this is the Gentleman that hath successively published in *High-Dutch*, the Letters sent over by these two Missionaries to their Correspondents in Europe ; some whereof being addressed to himself, from whom they had received the first Directions for a dexterous Management of their Life and Studies. Soon after they were removed to the University of *Hall*, and committed to the farther Care of the Professors of Divinity there. And from this Place they were sent afterwards on that new Employment,

The Introduction.

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which now something is to be said in the Sequel of this Account.

They embarked at *Copenhagen*, November the 29th, 1705. on Board a Ship called, *Princess Sophia Hedwigh*; being dismissed from thence with many fervent Wishes, by such as were Friends to the Design. They arriv'd at the *Cape of Good Hope* the 23d of *April* following, and from thence sent an Account to their Friends in *Europe*, of the most material Circumstances, Trials, and Dangers, incident to so long and tedious a Voyage. After many Toils and Hardships, they landed at last at *Tranquebar* in the *East-Indies*, on the 9th of *July* 1706.

By the Way we may observe, that *Tranquebar* hath been in the Hands of the *Danes* these Eighty Years, and is by them considerably improved. It was but a small Village when the King of *Denmark* purchased it from the then *Malabar* Emperor; but is now a populous Town, surrounded with strong Walls, and provided with a good *Fortaleza*, or Citadel. It hath Three Christian Churches in it: A *Danish* Church, for the Use of this Nation; the *Jerusalem-Church*, for the Benefit of the converted *Malabarians*; and another, belonging to the *Papists*. There is besides, a large *Mosquee* built by the *Mahometans*, and Five huge *Pagod*s, frequented by the *Malabar* Heathens.

Some of the adjacent Villages and Market-Towns, being Fifteen in Number, are subject to the *Danish* Government there. The largest of these Places, called *Borejar*, containeth almost as many Inhabitants as *Tranquebar* it self, together with several *Mosquees* and *Pagod*s for

Turks and *Heathens*. After this is *Tilliar*, a fine and large Town: Above Forty House-keepers in this Place are *Bramins*, or *Malabar* Priests, having one vastly great *Pagode* in it, for the Worship of their Idols, with several little ones. There are besides these, seven other Villages, not so very populous, and accordingly not furnished with any considerable *Pagode*. The remaining six Villages are but small, and thinly peopled, being chiefly inhabited by Fishers, and others employ'd in that sort of Business. Into all these Towns and Villages one of the Missionaries maketh frequent Excursions, in order to declare unto the *Pagans* the Word of Salvation; and when he is gone through them all, he begins again with the first, in Hopes that, by such Endeavours, the *Heathens* may be stirred up in Time, to a closer Attention to the Word of the Gospel.

CHAP

C H A P. I.

The Languages spoke on the Coast of Coromandel, and their Difficulty. The Malabar-Tongue was never digested into Grammar-Rules. The Method taken by the Missionaries for attaining it. The Knowledge of Languages necessary to a Missionary before he enters upon the Mission. An Account of the Portugueze-Language spoke in the Indies. Old People are commonly averse from a sound Conversion. A Charity-School is set up. The Temper of the Malabar-Children. The counterfeit Conversion of some Heathens. The uncommon Temptations of some Malabarians before their Baptism.

§. I. **N**O sooner were these Two Missionaries settled at *Tranquebar*, but they began to prepare themselves for the Work they were sent upon. The first great Difficulty they had to struggle with, was the getting

A competent Knowledge of the Malabarick Language. This however was judged indispensably necessary, for answering the Character of a Missionary, though attended with almost insuperable Difficulties. It hath been observ'd by some, employ'd in the like Work, that the Use of an Interpreter hath no great Effect in an Undertaking of this Nature; Things

being often altered, when they pass through the Mouths of other Men; particularly, if these be altogether destitute of an inward Sense of those Matters which they are, by their Words, to convey unto others.

§. 2. As to the *Indian* Languages, spoke particularly upon this Coast; there are chiefly Three in Number, more in Vogue, than any other among the Natives. They are called *Kerendum*, *Damul*, and *Wardagù*. The *Kerendum* is the Language of the *Bramins*, and may be called the *Malabarick* Latin; it being almost of the same Dignity there, as the *Latin* is in *Europe*. But the most vulgar Language is the *Damul*, or the *Malabarick*, which extends it self above Four Hundred Miles Distance, and is even understood in many Foreign Dominions. However, the Coast of *Malabar* is noted for the purest and most refined Language; all the *Malabarick* Books and Writings being commonly penned in this Dialect. The Language it self is exceeding *pathetical*, enrich'd with Abundance of Rhetorical Flowers and Graces, which wonderfully affect the Ear, especially if they be accompanied with some Gravity in the Speaker.

§. 3. What render'd this Language most difficult to the Missionaries, was the great Want of *Grammar-Rules*, and other such Helps as are necessary for learning the Fundamentals of a Language. It hath hardly ever been digested into a Method, and is besides, very variable and luxuriant in its Expressions. The Missionaries therefore contrived all manner of Ways to compass it. They compiled a *Vocabulary*

of some Thousands of Words, being assisted therein by a *Malabar* School-master, whom they had hired for that Purpose. In the Presence of this Man they heard every Word rightly spelled, with the true Pronunciation added in *Latin* Letters, and the Signification put under it. But after all the Pains thus taken, they were still in the dark, as to the *Grammatical* Construction of the Words; the School-master being unacquainted with Grammar-Learning, and so altogether unable to give 'em any satisfactory Inlet into the true Construction of that intricate Language.

§. 4. After they had thus grappled a while with many Difficulties, they did light at last on some *Rudiments* of a *Malabarian* Grammar, drawn up by a *Popish* Missionary, sent thither by the *French* King. They also met with some Books composed in *Malabarick*, by *Roman-Catholick* Priests. Which, though they were stocked with many pernicious Errors, proved however very helpful towards attaining a competent Knowledge of that Language. They at least furnished the Missionaries with Words and Phrases favouring of a Christian Stile and Temper; they being put to it in the midst of so copious a Language, to find Words expressive enough for the Delivery of the Mysteries of the Gospel, and cleared at the same Time from the Leaven of Heathenish Fancies and Superstitions. The best of these Books, contained a *Collection of the Gospel-Lessons* used throughout the Year. This proved exceeding useful to them. They picked out all such *Phrases* as they thought proper for their

Design, and, after having printed 'em upon the Memory, daily applied them in their Conversation with others. And by these uninterrupted Endeavours, Mr. *Ziegenbalgh*, who laid himself entirely out for gaining the *Malabarick*, made so successful Advances, within the Compass of *Six* or *Eight* Months, that he began to perform the Part of a *Catechist* in that Language, and was able to understand pretty well what was deliver'd by others.

§. 5. In providing Books for the People they were to instruct, there was no less Difficulty. The *Fundamental Points* of Christianity were first taken down in the *Portuguezze* Tongue, and out of this, by the Help of another, acquainted with both Languages, turned again into *Malabarick*. And whereas the Art of Printing was altogether unknown upon that Coast, *Transcribing* was to supply the Place of the Press; which as it required more Hands, so it increased also the Cost considerably. About the latter End of the Year 1707. Mr. *Ziegenbalgh* had so far overcome the most knotty Difficulties of this Tongue, that he himself drew up a *Compendium* of a *Malabarick Grammar*, for the Use of such as might perhaps come after him on the same Errand. And it were to be wished, that this and other Languages, necessary for such a Design, might be learned before any Person was actually sent on the Mission to such remote Countries. And how happily might this be effected, if, under the Blessing of God, either in *Europe*, or in *India* it self, a *College* or *Seminary* were erected for attaining those Languages, that would qualify a Man for

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the intended Mission? The happy Effect here-
would be, that then a Labourer in the Gos-
l could enter immediately into so large a
eld as the Heathen World is, both in the
st and in the *West*, and with a ready Hand
atter the Seed of the Gospel on the Ground
otted him by Providence. But as this would
a *Publick* Constitution, and a noble Step to-
ards planting the Gospel throughout the
hole World; so it doth require a far greater
umber of publick-spirited Men, than as yet
e either able or willing to go on this Work.
owever, divine Providence moveth by many
ret Ways to its own proposed Ends, and is
ten pleased, to execute those Designs in the
ceeding Ages, of which we see but a small
ginning, and as it were a Shadow, in the
esent.

§. 6. What hath been said hitherto of the
difficulty of the *Malabarick* Language, as one
the first *Impediments* a Missionary is to strug-
e with, the same holds also in relation to
e *Portugueze*; these two Languages being as
were the two Hands design'd for managing
is spiritual Husbandry in the Heathen
World. The Missionaries complain, they could
ve no better Helps in learning this Language
fore their Departure from *Europe*; it being
so eminent and extenlive a Use in the
hole *Oriental* World. They also wish they
d been furnished with more *Portugueze*
oks, of which, they say, there was a great
arcity in those Parts, particularly of such as
eated upon spiritual or theological Subjects.
nd it was by good Providence, that they
were

were supplied at last with a *New Testament* and a *Grammar*, for getting that Language. What made it still more difficult, was the vast Difference betwixt the *vulgar* Dialect spoke upon the Coast of *Coromandel*; and the more *refined* one, used by the Natives of *Portugal* in *Europe*; this being the common Language wherein their Books are usually penned and published. At this rate they were fain to acquaint themselves first with the better Dialect, as the Foundation of the other; and then to conform that again to the Country Language, as deliver'd by the *Malabars*, and other Nations in the *Indies*. And these Obstructions were like so many Hedges, which they were to make their Way through, before they could so much as approach the Heathen with the Tidings of the Gospel of Christ. For this Reason the Two last Missionaries, who arrived at the *Cape of Good Hope* in *April* 1700, began on Board the Ship to apply themselves to the *Portuguese* Tongue; that so they might not come altogether unprepared to the Business they were sent upon. All which shews, how greatly a Missionary stands in need of such *Preparatory* Helps, for prosecuting the better Work he is to enter upon.

§. 7. But that Things might be managed in a more regular *Method*, and with greater Hope of Success, the Two first Missionaries agreed betwixt themselves, that, whilst one was taken up with the *Portuguese*, the other should be entirely employ'd about the *Malabar*; that so by these joint, though distinct, Endeavours, they might gain the better upon the

Heathens; and, by different Ways, facilitate the intended Conquest of Souls, as the great End of the whole Undertaking.

§. 8. 'Tis a common Observation of those, that are any Ways employ'd about the Cure of Souls, that People grown old in a continued Series of Sinning, are generally more backward to be wrought into a good Temper, than the younger sort of People. The Reason is, because their Corruptions are, by a long and uninterrupted Practice, become *Habits*; whereas Children are sooner moulded, because their Tempers are yet pliant and ductile. This hath been one Motive, that some well disposed Persons in several Nations, have set up of *Charity-Schools*, for the Education of Youth, according to the Maxims of Christianity, in hopes, that such timely Endeavours may have a prevailing Influence, if not upon the present, yet upon the succeeding Generation, after these tender Plants are grown up to a useful Maturity, by the gracious Assistance of Heaven.

§. 9. The Missionaries were convinced of this great Truth, soon after their Arrival in the *East-Indies*. They began to think of a *Charity-School* in the same Year in which they landed at *Tranquebar*, as one of the most effectual Means for saving some from that thick Darkness and Blindness, which overspread the pagan World. They picked up for that Purpose a few *Malabar* Boys, such as they were, and laid the Foundation of a *Charity-School*, about the latter End of the Year 1706. And to shew the Heathens as many engaging Marks of Love, as possibly they could;

could ; they not only instructed their Children *gratis*, but provided many also with Food and Raiment, as their Exigency required. And this in the very Infancy of the Design, could not but leave a good Impression upon the grown Heathens, who hardly ever before had seen any such Thing as *LOVE* in Christians ; except it were that Love which they usually place on the Treasures and Riches of *India*, making no Account of Dangers and Hardships, provided they can but compass them. For this sort of Love, as it is but too obvious from the Conduct of Christians in these Parts ; so it hath disgraced the best of Religions to a Prodigy and rendred the Name of a *Christian* scandalous to a Proverb.

§. 10. Thus was the Foundation of a *Charity-School* laid, under very mean and contemptible Circumstances. They resolved at first, according to the Custom of the Country, to purchase some Children for Money, that so they might have their Choice, and pick out the most promising of the whole Herd. But this Design, though innocent in it self, was soon laid aside, for Fear of giving Occasion to any, to raise from thence an ill Report on the whole Undertaking. As for the *Temper* of those Pagan Children, 'tis found upon Search, to be pliant and tractable, and far more easy to be formed into a Love of Christianity, than that of the adult Heathens. And since Children are not yet prepossessed with those headstrong Prejudices, that are obvious among old Heathens, they are judged the fittest Subjects for receiving just Notions of the Dignity of the

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Christian Religion. The Missionaries look upon their School, as a *hopeful Nursery* of such persons as may, in Time, prove so many Ornaments to the Christian Profession ; and, having their Lives polish'd by the Gospel of Christ, may more effectually work upon their Countrymen, than any Foreigner can ever pretend to do.

§. 11. The Missionaries did whatever they could, to see their *Charity-School* established on a good Foundation. They did set up one *Malabar School*, and one *Portuguese*, sharing the Management of these Schools betwixt them in such a Manner, that one presided over the *Malabarick School*, and the other over the *Portuguese*. They were assisted by some Ushers, when the Number of Children came to increase. But the more the Number of Children increased, the more increased the Cost also. One of the most *expensive* Branches of the whole Undertaking, was the Transcribing of Books for the Use of their Schools, as hath been mentioned already. For this End they sometimes employ'd *Four, Five, Six*, or more *Kanakappel*, or Transcribers, according as the Exigency of the Work did require, and their own Circumstances would allow.

§. 12. But the Work did not subsist here : As the Design of the Missionaries was larger than to be confined to Children only ; so they neglected no Opportunity of conferring also with the grown Heathens, about the eternal Truths of the Christian Faith. They found them in general wonderfully bigotted to their Pagan Superstitions. Some would now and then

14 *The Backwardness of old Heathens.*

then give great Attendance to what they heard delivered by the Missionaries; but, upon nearer Search, it was found to be but a mere Itch of *Curiosity* that prompted them to it. Some went away with a strong Impression upon their Minds, and so would return after while to hear more. Some would conform to some *Externals* of the Christian Religion; but it was with Regard not so much to Religion it self, as to some *Temporal* Interest, which they expected from it. These were like unto those mentioned in the Gospel, that followed our Lord with a Design, not to embrace his Religion, but to *eat of his Loaves, and to be filled*. Some did actually make a Step towards Christianity; but were soon shaken, upon the Approach of any Suffering, and started back into the high Road of *Paganism*. Some were highly pleased, whilst they heard the Missionaries talk of *Contempt of the World*, of an *outward* Reformation of Manners; of some *Severity* used towards the Body; and of some other Branches of an *austere* Mortification. But as soon as they touch'd upon the grand Article of *JESUS CHRIST*, as the Foundation, and the very vital Principle of all, and upon *Baptism*, as the first Inlet into a spiritual Life; they flinched from it, and said, *They could be happy without all this*. So true it is, that *CHRIST* is unto the *Jews*, a *Stumbling-block*; and unto the *Greeks*, *Foolishness*.

§. 13. And such, and the like *Impediments*, would soon tire a Man's Patience, and break all his Measures, were it not that a Gospel-Labourer ought to consider, that the Lord ac-

counts

unts with his Servants for their good and
 uthful Endeavours, whatever their Success
 ay prove. The Salvation of only one
 al, will abundantly recompence a Missio-
 ry for all his Pains. Besides this, 'tis the
 roperty of a pious Zeal, *not to shrink back*
the Sight of a Difficulty, but with a greater
 onfidence to rely on him, who alone is able
 o remove it.

§. 14. As for the *adult* Heathens, that are
 illing to be initiated by *Baptism* into the
 hristian Faith, they are carefully instructed,
 or some *Months* together, before that Sacra-
 ment is administred to them; that so the
 missionaries may discover, at least an Operation
 f the Spirit of God working within, and in-
 spiring them with a hearty Desire to sub-
 mit to the Rules of the holy Gospel. We
 must suppose, that the Devil, as the God
 f this World, hath an extraordinary Power
 n these vast *Pagan* Dominions, benighted so
 many Ages in heathenish Darknes, Supersti-
 ion, and Idolatry: They are thereby become
 Cage of unclean Birds, and a Receptacle of
 Demons and wicked Spirits: This is perhaps
 he Reason, that some of the *Catechumens* are
 ow and then haunted by most terrible
 Temptations; the Enemy of Souls terrifying
 hem one Time with diabolical Visions, and
 t another, with frightful Suggestions offer'd
 o the Mind from within. So unwilling he is
 o quit one of his wonted Palaces! And this
 usually befalls them much about the Time of
 their approaching *Baptism*. From whence it
 may appear, what must be expected in At-
 tempts

tempts of this Nature, viz. that the Power of Darknes will, with the utmost Malice and Virulency, dispute every Inch of Ground whenever the Time approacheth, that the *Gentiles* shall be called to the *Light* of the *Gospel*; and the *Kings* of these *Pagan Territories* shall walk in the Brightness thereof.

C H A P. II.

A Church is built for the Use of the Malabarians. Image-Worship of the Heathens. The wicked Life of the Christians greatly obstructs the Conversion of Heathens: Particularly, their Uncharitableness towards those that are newly converted. This is owned by the soberer Papists themselves. Heathens converted to Christianity, are persecuted by their Country-men. Some Account of the Divinity of the Malabarians. Of their Priests, Poets, and Wits of the Pleasantness of their Worship.

§. 1. **T**HE Missionaries observing that, in the Process of Time, their own Houses would prove too small for preaching, catechizing, and administering the Sacraments; they took up Thoughts about *Building a Church* for their better Conveniency. Many look'd upon this as a rash Attempt, and suppos'd it would hardly come to any Thing at all. However, they

went about it without Delay, laying out upon it, whatever they could possibly spare of their Salary, and happily finished it at last, to the no small Furtherance of the whole Undertaking, and the Disappointment of those, that thought it to be impracticable. It was consecrated in the Month of *August*, the *Eighth Sunday after Trinity* 1707. in the Presence of a numerous Company of *Heathens, Mahometans, and Christians*; who had a Sermon preached to them, both in *Malabarick* and *Portuguese*. And from that Time they had a fairer Opportunity, as well as a larger Field, for spreading the Seed of the Gospel, among all Manner of People; every one being allowed to come in, let him be *Heathen, Mahometan, Papist, or Protestant*.

§. 2. By the Way it may be observed, that nothing of a Picture or *Image* must be seen in any Church, design'd for the Benefit of the *Heathens*, for fear of giving Offence to the *Malabarians*, whenever they happen to step in. For the Images of their Gods being, from their Childhood, so deeply impressed on their Brain, the very Sight of a Picture is enough to stir up a religious Fancy, and bring their former *Image-Worship* to their Memory again. Thus it hath once happened, that a *Malabarian* coming into the *Danish* Church at *Tranquebar*, and spying the Image of a Lion there, he lifted up his Hands, and very devoutly made his *Schalàm*, or religious Bow, to it, supposing it to be an Idol of the *Christians*, set up there for publick Worship and Adoration.

§. 3. And by this means several *Obstacles* hindering the Conversion of Heathens, were by little and little, removed, and a Way made more effectually to promote the Good of their Souls. But one of the strongest *Impediments*, and perhaps the strongest of all, is

The *scandalous and corrupted Life of the Christians*, dealing with, and residing among, these many Years past. The daily Sight they have of their Disorders and Impiety, of their Lust and Gluttony, of their Vanity and Love of Pleasure, of their greedy and insatiable Avarice of their Pride and Insolency, of the Cunning and Fraud in their Employments, Trades and Occupations, of the Slight they put upon their own God and Religion, of their ridiculing every Thing sacred; in a Word: The Sight they have of the *EARTHLY MINDEDNESS* of *Christians*, is so great an Obstacle as lyeth altogether out of the Reach of Men to remove. 'Tis this Deluge of Wickedness whereby the Name of *CHRIST* is become a Stench in the Nostrils of the Heathen, and which is not to be worn off but by a contrary Practice of a more *Heavenly Life* and Conversation.

§. 4. Some have observed, that it is become a *By-word* among the Heathens, in their Dealing with Christians: *Dost thou think me a Christian that I would go about to deceive thee?* The famous *Francis Xavier*, called the *Apostle of the Indies*, for his unwearied Pains in propagating Religion in the *East*, found, at his Arrival

Propagation of the Gospel. 19

the City of *G O A* abounding with such flagrant Sins and Enormities, that he was fain to lay aside a while, his Thoughts of converting the Heathens, and to attempt first the Conversion of his own Countrymen, *who liv'd more like Idolaters than Christians.* (a)

Josephus Acosta, who laboured for Fifteen Years together, in the Conversion of the Inhabitants of *Peru*, in the *West-Indies*, confesseth freely, *He did not find any Impediment more obstructive to the Propagation of the Gospel, than the Impiety of the Christians.* (b) The laborious *Mr. John Eliot*, styled the *American Apostle*, and his Fellow-Labourers in the Work of the Gospel, very much lament the Vice of *Drunkenness*, so much in Vogue amongst the Heathens there: But they add withal, that the *Christians were the first that brought strong Drink in their Way*; and acquainted them with the Practice of a Sin, which was altogether unknown to the *Pagans* before. Where they also lament the merciless *Drudgery*, to which the Heathens were put by the Christians; and that, at the same Time, so little Care was taken about their precious and immortal Souls; nay, that they confined their Slaves to destroying Ignorance, merely for fear of losing the

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(a) See *Xavier's Life*, B. II. p. 92. seqq. made English by Mr. Dryden.

(b) Solent plurimum Indorum veram conversionem recitare pessimi exempli mores. Nullam revera ego gravem difficultatem sentio in hac causa. De procreand. Indorum salute, lib. II. cap. 18.

the Benefit of their Vassalage, if they should attain the Knowledge of Christianity. (c)

§. 5. The most fatal Consequence of all this is, that the Corruption of the Christians is, by the Heathens, father'd upon Christianity it self; and their Religion regarded, as the very Cause and productive Principle of so strange a Depravation of Manners. They say, that a *good Religion, and a bad Life, are Things altogether inconsistent with one another*; and they judge of the Goodness of a Religion, by the Goodness of Life and Manners shining in its Professors. The most moving Eloquence is not able to make Heathens believe, this to be a *good Religion*, that doth not actually form a Man into a good Life. And for this Reason the Missionaries have been often interrogated by them: Whether it would not be better to tell their own Countrymen all these fine Things, wherein they did set forth the Christian Religion, as the best of all? Whether the Christians themselves did believe, what they said of the Excellency of their Religion, to be true? If they did, Why their Life was so contradictory to their Belief? Whether the Christians in *Europe* led as wicked Lives as those in the *East-Indies*? And when the Heathens observed the Christians pursue their wonted Pleasure, soon after their publick Worship was over, they took up a Notion from hence as if the very Preachers, in their ordinary Sermons, did teach People all that dissolute

Life

Life, and encouraged them in the daily Practice thereof. And for this Reason, some Well-wishers to the spiritual Welfare of the Pagan World, cannot but wish, that such Men were sent among 'em, as might be Proof against the Temptations of so infectious Places; and that, particularly, such Gospel-Labourers were pitch'd upon, as were sincerely bent upon gaining Souls to Christ rather, than Riches to themselves. For, how can they vindicate the Religion of Christ, from the Disgrace it lieth under, whilst they do not shew unto the Heathens, a true Conquest of that *Vanity of Mind*, which, according to the Apostle's Description, maketh one of the principal Ingredients of the Conversation of the Gentiles, before they come to learn *CHRIST*, and the *TRUTH* that is in him?

§. 6. Another *Obstacle*, whereby Heathens are debarred from the Religion of Christ, is the great *Uncharitableness* of the Christians, to the Converts to their Religion. This Stain is chiefly brought upon the Christian Religion, by the disorderly Conduct of the *Roman-Catholics* in those Parts. Abundance of Profelytes, brought over by them to the Church of *Rome*, are, after their Baptism, left in such pinching Straits, as oblige them to beg their Bread at other Peoples Doors. 'Tis certain, the *Malabarians* are very much offended at the woful Sight of these Converts. They say, 'twas but reasonable, Christians should provide for those that are become Profelytes to their Religion, and not leave 'em to the wide World, where they must perish in Want and

Misery. This is the Conduct of the *Romish* Missionaries in the *East-Indies*; whether it be, that they think they have done their Duty, after they have seen their Converts sprinkled with Water; or whether it be for Want of Love and good Will to support them. The worst of all is, that their *Profelytes* are generally left too empty of the most substantial Part of Religion; the Conversion they make being not so much a *Conversion from Darkness to Light, and from the Power of Satan unto God*, (as the Apostle of the Gentiles sets forth the *End* of his Mission,) as from one Piece of Pageantry to another.

§. 7. The hard Fate of these *new Converts*, bemoaned by the Protestant Missionaries, is freely owned by the soberer Papists themselves. When, about the Year 1541. *John III.* then King of *Portugal*, sent a Divine to *India* on Purpose to search out the Cause of the little Progress Christianity had made in those Countries; it was found, that one of these Causes was, the *uncharitable Temper of the Christians* towards their Converts. For, when an *Indian* happened to be converted, they exercised no Charity towards him; and the Children of the Faithful, who dy'd Poor, were destitute of Succour in their Wants. (d) And for this Reason, the aforesaid Father *Xavier* made it one of his first Endeavours, to consider of *Means*, to remedy so growing an Evil; and to excite the Christians to provide for the

(d) *Xavier's Life*, B. II. p. 133.

Subsistence of the young *Indians*, newly converted to their Religion. And he succeeded so well in his Attempt, that, soon after, a *Seminary*, for the *Children of Goa*, was erected and endowed; and being afterwards, by the Liberality of others, enlarged, it was called, the *Seminary of holy Faith*. And doubtless, if such a *Constitution* was managed in a truly Christian Manner, and Children were betimes committed to the Tuition of Christian Masters, it would put a most effectual Stop to the farther Growth and Progress of *Paganism*; for whilst these tender Plants were timely removed out of so barren a Wilderness, into a good Soil, the old Stock would daily lessen, and, in Time, die away entirely.

§. 8. What adds no small Weight to the Affliction of new converted Heathens, is the *Persecution* they suffer from their own Countrymen, as soon as they embrace Christianity. Every one that turns Christian, is banished immediately from all that he hath, (except he be himself the Head of a Family,) and utterly abandoned by all his Friends and Relations. They look upon him as the vilest Wretch that ever lived; and he must expect no Favour from any *Malabarian* whatsoever. And though the Impulse of natural Charity be so strong in this People, that one may sooner find a hundred Beggars among Christians, than one among *Malabarians*; yet whenever Religion is concerned in the Matter, and any Thing turns to the Contempt of their Gods, they then think, they have Reason enough to put off the Bowels of their wonted Humanity,

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and shew an implacable Grudge to their Fellow-Creatures. Which, in some Degree, may make good what some have observed, viz. *That no Hatred in the World is attended with greater Rage and Virulency, than what is raised upon the Account of Religion.* (e) However, a few Instances have been known of some of the most untractable *Malabarians*, who thus far have been mollified, by the winning Conduct of some of their converted Countrymen, that they not only have freely conversed with them, but shewn 'em also real Tokens of Love and Charity. Which may teach us on the contrary, what an holy *Violence* the Religion of Christ is accompanied with in those that truly profess it; and that now and then a most obstinate Temper is fain to yield to its celestial Light and Convictions.

§. 9. An exact *Knowledge of the Malabar Divinity*, in all its Branches and Articles, may prove useful for laying open the better, the very Foundation on which the idolatrous Worship of *Pagans* is raised. Mr. *Ziegenbalgh* hath for this Reason, purchased a good Number of their Divinity-Books, to the End that, by gaining a competent Insight into the System

(e) *Quis sperasset, tantillam fronte prima quæstione (de regimine Ecclesiæ) tantas procellas, terræque motus & ignes, excitare potuisse? Apparuit hic etiam, quæ sit Zeli vis, si pro Deo & conscientiarum libertate incedat, sive recte, sive secus: & quanta circumspectione opus, si tandem sibilus auræ lenis, salutareque ipsius Dei informationes, audiri debent.* Comen. Parænes. de Bonâ Unitat. ad Eccles. Anglic. pag. 2.

of their Divinity, he may, in Time, strike at the very *Basis* thereof, and, after the Removal of such Superstitions, clear the Way for the Knowledge of *CHRIST*, and the Oeconomy of Salvation, by Him established. The Heathens have a Sort of an *Analogy* and Coherence, of all the fabulous Principles of their Theology. One of the principal Branches of the Body of their Divinity, runs upon the Knowledge of the *Genealogy of the Gods*; of their wonderful Exploits, and warlike Atchievements; of their Battles, and other Transactions performed in the *Fourteen Worlds*, where they command. And because there is so vast a Number of Gods, He is reputed the most eminent Divine among 'em, that can best rehearse the Names of their first-Rate Idols; without mentioning their Underlings, and middle-sized Gods, depending on those, and which are, as it were, the Vicegerents of the superiour Gods, in the several Provinces committed to their Trust.

§. 10. 'Tis not to be expressed with what ridiculous Tales and Fictions, the *Bramins* and *Poets* have pestered the Heathen World. The former are the *Idol-Priests*, and the latter, the *Wits* and Scholars of that populous Nation. The *Bramins* pretend to be a sinless and unspotted Offspring of the great God *Bruma*, and that consequently, the Blood of the Gods is running in their Veins. Some derive their Name and Pedigree from the *Brachmans*, the ancient Sages of the *Indians*; who were Men altogether addicted to a retired and contemplative Life. They did hardly endure
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any *Pagod* at all, much less any offensive Image therein: Whereas in the *Pagods* of the modern *Bramins*, one may see Numbers of Pictures herded together, and of most foul and monstrous Shapes too. Which too visibly betrays the filthy Notions they have of the *Deity*, and how far they have stified in them their innate Notices, whereby God, as the original Pattern of all *TRUTH*, hath in some Degree copied himself out in the Minds of Mankind. It may prove a lively Comment upon the first Chapter to the *Romans*, where the Apostle sets forth at large, the abominable Degeneracy of the Gentiles, from the Notions engraven on the rational Nature, and the terrible Judgments attending it. *Because that when they knew God, (by that glimmering Light which shineth in the Consciences of all Men,) they glorified him not as God; but became vain in their Imaginations, and their foolish Heart was darkned.* ——— They changed the Glory of the incorruptible God, into an Image made like to corruptible Man, and to Birds, and four-footed Beasts, and creeping Things. ——— For this Cause, God gave them up to Uncleaness, and vile Affections, &c. By the Way we may observe, what a dreadful Account Christians will be called to, if they leave unimproved the higher Light bestow'd upon them by Providence. If Gentiles have been so severely handled, for not living up to the dim Moon-light of Nature; how should Christians escape, on whom the Sun of Righteousness is risen; and who, besides these common Notices, printed on the Consciences of all Men, have

have transmitted unto them the Oracles of a revealed Religion?

§. 11. But to return to the *Bramins*; 'tis to be farther known, that their Priesthood is hereditary. It descends from the Father to the Sons; and these marrying again the Daughters of other *Bramins*, their Race is thereby multiplied to an infinite Bulk. This is a great Clog to the Pagan World. They have little of the Gravity and Wisdom of the ancient *Brachmans*; except some few, who will make shew of a very austere and mortified Life. But, for the Generality, they are an ignorant sort of People, and, for this Reason, zealous votaries to their usual Superstitions, whose Antiquity they will plead, upon Occasion, to keep the People in the Bondage of *Paganism*. They are reputed by many as great *Saints*, as poor and wretched as they are. They distinguish themselves from the common People, by a heathenish *Idolet*, fastned to their Breast, and by a particular Ointment, made chiefly of Ashes and Cow-dung, wherewith they anoint their Breast and Forehead; a *Cow* being in great Esteem among them, and look'd upon as having somewhat sacred in it.

§. 12. As for their *Poets*, who are, as was hinted above, the *Wits* and learned Men in that Country; they are generally the greatest Opposers of the Maxims of Christianity. Their Brain is swelled with numberless Tales and Fictions, relating to the Lives, Actions, Marriages, Children, and Adventures of their Gods. And whenever they entertain their Admirers, with an Account of some strange Acci-

Accident or other, among so vast a Variety of Gods, they tell them only, that those Things happen'd in such and such a World, without thinking themselves oblig'd to alledge any other Proof for it. And at this rate, they hammer a Multitude of popular Errors into Peoples Heads, and thereby prepossess 'em against the Doctrine of Christ. They make them believe, that the old *Malabar-Religion* is the best of all, as having far more Sport and Pleasantness in it, than the new-fangled Worship of Christians, altogether destitute of such agreeable Amusements. This, they say, requireth too much of an *inward* Mortification, and hath nothing in it to delight a Man's Fancy. Which, in a Manner, may be true enough: For whilst the poor Heathen hunts after Pleasure, in a Huddle of such material Objects as, by some *imaginary* Transports, alarm the Senses, and fire the Passions; he cannot expect to partake of those sublimer and more *refined* Pleasures, which the Living God hath reserved for those only, that have a Heart to receive them. Their Joy is much a-kin to the Joy, which the Admirers of *Plays*, and Readers of *Romances*, reap from the fictitious Representations of another Man. For as those give up their Passions to the Dreams of the *Romancer*, (as to so many blind and hood-wink'd Guides) so is the *Malabarian* pleased with the insipid Tales of his Priests and Poets, far more than with the substantial Recreation of Christians. But so far is the Nature of Men degraded from a *Real* Injoyment of Things, and hurried away into a Pursuit of empty Dreams and Fictions!

CHAP.

C H A P. III.

Scarcity of the New Testament in Portuguese.

The Malabar Translation of the New Testament is begun, and finished. The Design is encouraged by several European Nations. The Letters of the Missionaries are published in England, where they meet with a favourable Acceptance. A Proposal is printed. A Correspondence settled. The Missionaries are chosen corresponding Members by the Society for Propagating Christian Knowledge. They are supplied from England with a Printing-Press. An Impression of the New Testament in Portuguese is procured, and a good Number of Copies sent to the East-Indies. Some Obstructions happen. One of the Missionaries arriveth at London. Some young Men come over from Hall, with a Font of Malabarick Types, designed for the Service of the Mission. They embark on Board the English Fleet.

§. 1. **T**HE Missionaries had overcome most of the *Difficulties* accruing from the Two aforesaid *Languages*, and were now endeavouring to bring over as many Heathens as they could, to a saving Knowledge of Christ. The greatest Obstruction which remained, was caused by the *Want of the divine Oracles*

Oracles in these two Languages; and they had hardly any Prospect, how to compass a Design of so great an Importance. The *New Testament* in *Portuguese* was extream scarce, and not to be purchased, even for ready Money. The two first Missionaries did, after their Arrival in the *East*, accidentally light on one single Copy, printed in *Batavia*: And the Two last that follow'd them, bought one for three *Specie-Dollars*, at the *Cape of Good Hope*. As for the *New Testament* in *Malabarick*, it was in vain to look for any; since it was never translated, except a few Passages of the *Old*, and of the *New Testament*, done heretofore by some *Roman-Catholick* Missionaries. And to enter upon an entire *Translation*, seemed to be a Task, attended with almost insurmountable Difficulties. Not, as if this Language was not expressive enough, for uttering and explaining the sacred Writings; but by Reason of its *Singularity*, and particular Way of Delivery, altogether differing from the Languages in *Europe*.

§. 2. But notwithstanding all those Difficulties, which seemed to stifle all Hopes of compassing it; Mr. *Ziegenbalgh*, who was the greatest Proficient in this Language, engaged at last in so laborious an Enterprize. He had, besides the *Original* Text, a few other *Versions*, together with some of the ablest *Commentators* by him, as helpful Means for steering safely his Course in so unbeaten a Road. The Division of the *Chapters* hath been preserved entire; but it was impossible to keep close to the Distinction of *Verses*, us'd in the *European* Translations. The Reason is, the particular

Genius and *Idiom*, whereby this Language is distinguish'd from all the rest. The Construction requireth often, that some Verses be transpos'd, and that some Words come in at the End, which, in other Languages, stand in the Front. Besides this, there is neither *Comma*, *Colon*, nor *Semicolon*, to be met with; and therefore no Verse can be fully concluded, but where there is a *Full-point*, in an *European* Language. If these *Proprieties* of Speech be neglected, and Things transfus'd at random, no *Malabarian* will be able to apprehend the Sense or Meaning of what he readeth.

§. 3. Before the said Missionary enter'd upon the Design, he translated some other small Treatises into *Matabarick*. This he did, to make Trial of his Skill, in so weighty an Undertaking, being unwilling to venture upon the Translation of the divine Oracles, till such Time as he was Master of a clean and ready Style in that Language. The Beginning of this Work was made *October 17th, 1708.* and, after many Difficulties, was happily finish'd *March 21. 1711.* to the no small Furtherance of the Missionaries that are sent already, and of those that are to be sent hereafter, on the same Design. But all these Labours, though laudable in themselves, were as yet but so many *Preliminary Steps towards* settling the Work on a better Foundation in Time: For this could not be effected, till the Missionaries were supplied with a *Printing-Press*, and thereby enabled to publish that sacred Book, in so ample a Manner, that others also might partake of a Blessing, which was now brought so near their

their Home. And here we must leave the Missionaries a while, with the *Malabar Version* of the *New Testament*, and briefly rehearse, what Assistance some *European Nations* have contributed hitherto, towards reclaiming the Infidels from the Ways leading to everlasting Destruction.

§. 4. When the first *Collection* of the *East-India Letters* was printed in *High-Dutch*, it had so good an Effect in *Germany*, that many were excited to wish well to so Christian an Enterprize. Some also were inclined to contribute liberally towards such Helps as were found wanting. Several good Sums have accordingly been made over, at divers Times, for supporting and enlarging the Work once begun. And as an *Historical Narration* of its *Progress*, hath all along been successively published, from the *Missionaries Letters*; so the *Contributions* have likewise continued to this Day; though not altogether sufficient for making any considerable Addition to the Undertaking. The like Favour they have also met with in *Denmark*, whence several charitable Contributions have been remitted to *Tranquebar*, gathered by the Reverend Doctor *Lutkens*, one of His Majesties Chaplains, and the very first Person that put the King upon this Christian Attempt. But he being lately dead, the Missionaries have lost an eminent Benefactor, by the Death of that Gentleman.

§. 5. In the Year 1709. the Substance of the aforesaid first Letters was publish'd in *English*, and dedicated to the most Honourable *CORPORATION*, for Propagating the Gospel in

Foreign Parts. In the Year 1710. it was followed by another *Abstract of Letters*, containing an Account of the *Progress* of the Mission; and of its various Letts and Obstructions, caused both by the idolatrous Heathens, and the wicked Lives of the Christians. No sooner did these *Letters* appear in *English*, but many publick-spirited Persons began seriously to lay to Heart so worthy an Undertaking, too sparingly and superficially attempted hitherto by *Protestants*. They considered of *Helps* and *Means*, whereby these small Beginnings, tending to the Conversion of Heathens, might be effectually supported. The Endeavours of these *Gentlemen* have produced many good Effects already, and 'tis hoped, will continue to do so; forasmuch as they know, that *their Labour is not in vain in the Lord*. The Society for *Promoting Christian Knowledge*, (f) did employ themselves more particularly about this Affair, not altogether foreign to their own Concernments at Home. In Effect, they resolved to take upon them the Management of such Charities as, by well-disposed Persons, should be put into their Hands, for the Support of the Mission.

§. 6. In Pursuance of that Resolution, they drew up a *Proposal* in September 1710. with a View chiefly of procuring an *Impression* of the

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(f) A voluntary Society of Clergy and Laity at London, whose chief Design is, to promote Charity-Schools, and to disperse practical Treatises in Great-Britain, and other Parts of Her Majesty's Dominions.

New Testament in Portugueze, for the Use of the Missionaries, together with a Supply of Money, for enabling them to set up *Charity-Schools* among the Heathens in *Malabar*. By that Time this *Proposal* had been publish'd for *Two* or *Three* Months, it pleas'd the Lord to move the Hearts of many Persons, of both Sexes, and of all Ranks, in and about *London*, to so liberal a Charity, that the Society began to think of making the aforesaid *Proposal*, more ample and *comprehensive*; so as to extend their Assistance also to other Parts of *India*, and especially to those, where *British* Factories were erected.

§. 7. This being resolv'd upon, the said *Proposal* was now publish'd the *Second* Time, with the additional Paragraph just mention'd. There was also a *Correspondence* settled in the most eminent Places, that are subject to *Great Britain* in *India*; to the End that, by this *Correspondence*, they might the better acquaint themselves with the most proper *MEANS*, to promote the Conversion of Heathens, as well as with the most material *OBSTACLES* that were like to obstruct it. If the like *combined Endeavours*, rais'd on a regular *Correspondence*, were us'd by the Protestant Churches in *Europe*, they might prove exceeding helpful for managing the Mission with a fairer Prospect of Success, than hitherto has been effected; particularly since the Progress thereof depends as much from Friends and Benefactors in *Europe*, as from the Missionaries themselves, that go on that Errand. And it was for the same End that the *Two* first Missionaries were chosen

Corresponding Members, by the Society for Promoting Christian Knowledge, in the Month of September 1716.

§. 8. But that the Money already receiv'd, might be applied immediately to the Purposes for which it was bestow'd; the Society appointed a *Committee* of their Members, to give such *Directions* as they should think fit, for a due Application thereof. And that no Time might be lost, the whole Management was finally left to the said *Committee*, who met generally twice or thrice a Week for that Purpose, and so continued to do, till they had dispatched what was judged necessary to be sent by the Fleet, then going to *India*. And because the Missionaries, as hath been hinted before, complained of the vast Labour and Charge they were at, in getting transcribed School-Books, and other Treatises, for instructing the Heathens in the Doctrines of Faith; it was resolved to take off, as soon as possible, so expensive a Business, and to supply the Missionaries with a

*Printing-Press, and all the necessary Utensils.
Six Hundred Weight of Roman and Italic
Types.*

One Hundred Ream of Paper.

§. 9. Before these Goods were shipped off, the Society took into their Service, one Mr. Jonas Finck, a Native of *Silesia*, to go over as Printer with the said *Press*, being instructed for that Purpose, some Time before the Departure of the Fleet. He had taught School for some Years together, and so he was fit to assist the Missionaries,

naries, in the Quality of a *School-master*, besides the Business of *Printing*. He was, at his setting out, provided with a good Number of Practical Books in *Latin*, *English*, and *High-Dutch*, both to disperse them, if any Opportunity should offer, and to see 'em translated into such Language or Languages, as should render them most useful in *India*.

§. 10. The *New Testament* in *Portuguese* was now in the *Press*, to be sent with all convenient Speed to the Assistance of the Missionaries. But the Gospel of *St. Matthew*, being only printed off, when the Fleet sailed, (which was in the Beginning of the Year 1711.) Two Hundred and Fifty Copies were sent thereof by this Fleet, as a present Help for the Children of the *Portuguese* School. This was accompanied with a Present of Money in Foreign Silver, together with some Sums in *Bills of Exchange*, to enable the Missionaries to carry on more effectually their Design. All these Goods, together with the Person attending them, were embark'd Freight-free on one of the Ships of the *Honourable East-India COMPANY*, who have all along not only granted a free Passage to such Persons and Goods, as were design'd for a Support of this Work; but have also most readily laid their Commands on their *Governours* in *India*, to protect and countenance the *Protestant* Mission in those Parts. And undoubtedly would it be a most effectual Help, towards promoting so Christian a Work, as the *Conversion of Infidels* is, if the *Governours* and *Magistrates* residing among them, on behalf of Christian Princes, did

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concern themselves somewhat more, about the *SPIRITUAL* Good of those Nations; or, according to the Apostle's Phrase, did *ſow ſpiritual Things* unto the Heathens, that ſo they might reap their carnal Things again, with the greater Comfort and Benediction. By ſuch ſincere Endeavours *Proteſtants* would actually declare againſt that impious *Maxim*, heretofore receiv'd by the *Spaniards*, and charged upon them by ſome of their own Confession, viz. That the Son of God, by his Blood, had not redeemed the Souls of the Indians; and that no Difference was to be made betwixt theſe, and the vileſt Creatures upon the Earth. (g)

§. 11. The *New Teſtament* in *Portugueze*, intended for the Good of the Miſſion, was printed off about the latter End of the Year 1711. and amounted in all to 1250 Copies. Care was now taken, to ſee a competent Number tranſmitted to the Miſſionaries, by the next Fleet. The Gentlemen concern'd in this Matter, did not think fit to make a larger Impreſſion at preſent; ſince theſe were ſuppos'd to ſuffice for this ſmall Beginning of the Goſpel-dawning in the Pagan World. After the Publication of this Book, ſeveral Perſons, knowing in the *Portugueze*, have communicated ſome *Remarks* made upon the Tranſlation; and which may be of good Uſe, if perhaps another, and more improv'd Edition, ſhould happen to ſee the Light hereafter. Of this

D 3

Edi-

(g) See *Tavernier's Relation du Japon, & la Cauſe de la Perſecution des Chreſtiens*, p. 51.

Edition had the Missionaries sent 'em *Two Hundred Fourteen* Copies, in the Beginning of the Year 1712. together with a Set of *Mathematical Instruments*, to teach the *Rudiments* of that Science, to some young *Malabarians*, as well as to recommend themselves the better to the Natives, by Things of this Nature. Besides these, there were also presented *One Hundred fourteen* Copies of the *New Testament*, to the Chaplains in the *British Factories*; and to each Chaplain at *Fort St. George*, and *Bengal*, a Box of *English Books*, on Practical Subjects of Divinity, design'd as a Foundation of *Two Lending Libraries* in the said Factories.

§. 12. But as every Design, tending to promote the Salvation of Souls, and thereby the Glory of God, as its ultimate End, usually passeth through various *Trials* and *Obstructions*; so it fell out particularly in this Matter, attended hitherto with many illustrious Proofs of Providence, and a hopeful Prospect of Success. In the Beginning of the Year 1712. the *Society* receiv'd Advice, that the Vessel, which carried in her the *Printer, Press, and Goods*, was unfortunately fallen into the Hands of a *French Squadron*, at *Rio de Janeiro*, on the Coast of *Brazil*, and thereby stopt in her Progress to the *East-Indies*. By this unexpected Turn of Affairs, the *Society's Printer* was made a Prisoner, and the Goods became a Prey to the Enemy. And this seem'd to ruine at once this good Design, in its very Infancy. However, as the Ship was afterwards ransom'd, so the Printer, with the Press and Paper, regain'd also his Liberty; though he himself died

died soon after, on the Voyage from *Brazil* to the *Cape of Good Hope*, whilst the Printing-Press, with the Paper and Types, was carried to *India*, and deliver'd at last to the Missionaries at *Tranquebar*. And here, 'tis hoped, it may, by the Blessing of God, produce still the intended Effect, though retarded for a while by such Accidents, as Providence often permits, for the Trial of those that ingage in so momentous an Enterprize. For, as the Church of *CHRIST* hath been both founded and propagated, in the Midst of *Crosses* and Tribulations, and never degenerated more from her intrinsic Beauty and Brightness, than when worldly Splendour and Greatness came to be heaped upon her; so we must expect, that whenever the Church is to be recover'd into her first Power and Dignity, and planted among Heathens and Infidels, she must then return to it, through the same *Way of Crosses* and Trials, by which she was founded at first.

§. 13. There happen'd one Thing at *Brazil*, when the *French* took Possession of the Ship, too material to be passed over in Silence. It relateth to the aforesaid 250 Copies of the Gospel of St. *Matthew*, design'd for the *Portuguese* Church and School at *Tranquebar*: But undergoing now the same Fate the rest of the Goods did, they were seiz'd on by the *French*, and, upon Sight of their being *Portuguese* Books, dispers'd among the Inhabitants of that Country: Where perhaps, under the gracious Influence of Heaven, they may prove helpful towards the Conviction of some of those, in whose Hands they were

40 *Of the Arrival of a Missionary.*

left. There remained also some Copies of *John Arnd* his *True Christianity* in *Latin*, (h) together with some other *Latin* Treatises on edifying Subjects.

§. 14. About the Beginning of *November* 1712. *Mr. Henry Plutsch*, one of the Two first Missionaries to the *East-Indies*, arriv'd at *London*, after having embark'd at *Madras*, on Board an *English Ship*, *September* the 15th 1711. He brought with him a hopeful *Malabarian* Youth, baptiz'd at *Tranquebar* by the Name of *Timothy*, and design'd to be educated at *Hall*, for the Service of the Mission. The said Missionary laid before the Society, several Heads relating to the State of the Mission in those Parts ; together with the Impediments, whereby it was obstructed ; and some Means, whereby it might be advanced, if those that confess the *Christian Religion*, would but unite *Hearts and Hands*, in attempting so glorious a Work ; particularly, in such Countries as are already subject to *Protestant Powers* in *Europe*. During his Stay in *England*, where he was very kindly received, he drew up a *Brief Instruction* in *Portuguese*, containing the *First Principles of Christianity*, which might serve instead of a *Primmer*, in the Schools at *Tranquebar*. The Society ordered a *Thousand Copies* to be printed off immediately, and *Half* of them to be sent by the first Fleet going to *India*.

§. 15. Whilst the Society were consulting how to repair the Loss of the *Printer*, deceas'd

(h) Printed at *London*, in the Year 1708.

Of a Font of Malabarick Types. 41

On the Coast of *Brazil*, Three young Men arriv'd at *London* from *Hall* in *Saxony*, the 20th of *December* 1712. in order to embark for the *East-Indies*. They were designed to assist the Missionaries, one in the Quality of a *School-master*, and the other two as *Printers*; in order for the more speedy, and more extensive Publication of the glad Tidings of the Gospel among the Heathens on that Coast. They carried with them, for that Purpose, a Font of *Malabarick* Types, brought over from *Germany*: And being recommended to the Assistance of the *Society*, they did them all the good Offices they could, both with respect to the *East-India COMPANY*, with whose Fleet they were to go, and to other Persons with whom they were concerned. They had *Seventy* five Ream of *Paper* given them for the Service of the Mission, together with some *Portuguese* Books, as a Help to perfect the Missionaries in the Knowledge of that Language. All which the Honourable *Directors* of the *East-India* Company, generously allow'd to be sent thither on Board their Ships freight-free; to the no small Satisfaction of all the Well-wishers to the Design. They embark'd about the latter End of *January* 1713. being particularly recommended to the *Society's* Correspondents at *Madras*, to lend them a Hand in the Work they were engaged in.

C H A P. IV.

The Missionaries highly affected with the Finger of Providence hitherto appearing in this Work. The Printing-Press set up at Tranquebar. A small Treatise is Printed. Some Books, relating to the Malabar Paganism, are sent over. The present State of the Church and Schools at Tranquebar. A Catalogue of some Malabar and Portuguese Books.

IT was in the Month of *August* 1712. when the Missionaries at *Tranquebar* receiv'd last the long-look'd for *Printing-Press*, being sent from *England* in the Beginning of the preceding Year. This *Present*, and the *Society's Letter* attending it, gave, as it were, new Life to the whole Undertaking, which hitherto had lain languishing under various Trials and Disappointments. They own their Letters to the *Society*, and some other Friends in *England*, "That they were more movingly affected with the Finger of divine Providence, which had stirr'd up so many well-dispos'd Persons in *England*, to promote the true Knowledge of *Christ*, not only in *Europe* and the *West-Indies*, but also in the *Eastern Parts* of the World; to that End, that, after the Removal of the profane Superstitions of *Heathenism*, these might be dispos'd for receiving in Time, the

rene Light of the Gospel of Christ. They heartily wish, the Religion of Christ may gain more Ground every Day among the Pagans, enlightening and regenerating their Hearts by its divine Efficacy, that those that sacrifice as yet unto Devils, might be rescued, and made Partakers of the Spirit of Jesus Christ.

§. 2. They return their most humble Thanks to all their worthy Benefactors in *England*, for the seasonable Supplies wherewith they had been pleas'd to relieve them, in the midst of their pressing Necessities; and they hope, that this good will inspire also other Nations with a like forwardness of serving their Fellow-Creatures in the Work of Salvation. They hope particularly, that the Correspondence with the Society, to which they were so kindly invited, will prove a helpful Means towards removing such Obstacles as did surround them as yet, and towards establishing the whole Design on a better Foundation in Time. For they cannot but lament over and over again, the various discouragements they meet with from the Christians themselves settled in *Malabar*; who, instead of promoting the Gospel in the Pagan World, did hinder it by many scandalous Practices, altogether inconsistent with the Rules and Profession of Christianity. However, they hope, and perhaps not without Reason, that these unexpected Motions of several Nations in Europe, may be as many happy Fore-runners of the approaching Conversion of the Gentiles, so gloriously set forth in Scripture. And what Power of Darkness will then be able to hinder any

44 Books sent over from India.

any longer the Waters of Life from spreading themselves over the parch'd Wilderness of Paganism? Who art thou, O great Mountain? before Zerubbabel thou shalt become a Plain! Zachar. IV. 7.

§. 3. The aforesaid *Printing-Press* was immediately set up at *Tranquebar*. It happen'd now very fortunately, that a Man, who, in his young Years, had learnt the Art of *Printing*, was found in the *Danish Company's Service*, and employ'd by the Missionaries to print off both a *Primmer* for the Use of the *Portuguese School*, and a Specimen about the *Method of Salvation* of which they have sent some Copies to *England*. They call this last Treatise, the *Fruits of the Word of God*, bestow'd on the Heathens by the Benefactors in *England*, and are highly sensible of the Good, which they hope may, in Time, accrue to the *Pagan World* by that Means. The Title at length of this Treatise runs thus: *A Ordem da Salvação: ou Doutrina Christã; brevemente emperguntas e repostas declarada e provada. Com principaes Testemunhos da Escritura sagrada. Juntamente com alhuãas Oraçoens e Cantigas. TRANQUEBAR Em India Oriental na Costa de Coromandel, na Estampa dos Missionarios del Rey de Dennemarch Anno 1712.*

They have likewise compiled, and printed off a *Sheet Almanack*, very much wanted on that Coast: *O Calendario para o Anno MDCCXIII depois de Nascimento de Nosso Senhor JESUS CHRISTO. Tranquebar na Estampa dos Missionarios Reaes.*

§. 4. Besides this, they have, by the last
 set, sent over to a Friend at London, several
 Treatises writ in *High-Dutch*, on such Sub-
 jects, as may prove both useful and entertain-
 ing to the Readers in *Europe*. Their Titles are
 as follows :

- (1.) *The MALABAR PHYSICIAN: Or*
Method of practising Physick among the Hea-
thens in Malabar. Gathered from their own Books,
and translated into High-Dutch, for the Satis-
faction of Physicians in Europe. To which is
added, a compendious Scheme of the whole Art of
Physick; drawn up by an eminent Physician in
Malabar.
- (2.) *An Historical Narration of the Kingdom*
Tanjour, on the Coast of Coromandel: Sent
in several Letters by two Malabar Heathens, to
Missionaries at Tranquebar; and by them
translated into High-Dutch.
- (3.) *A Treatise of the whole Pagan Idolatry:*
wherein is treated of the first Rise and Origine of
Paganism; of its Nature and Constitution; of its
Extent throughout the whole World; of its
Division into various Sects and Parties; of its Affinity
with Judaism, and of what there remains in it of
Reason, both in respect to natural and spiritual Mat-
ters; of its Abominableness in the Eyes of God;
the violent Opposition it raised against the Jew-
ish Church in the Old Testament, and against
the Church of Christ in the New; of the Means
made use of for extirpating it under the Old Te-
stament, and of the likeliest Means whereby it may
be extirpated under the New-Covenant; of the
Hopes of their approaching Conversion; of the Im-
pediments

46 Of the present State of the Mission

pediments whereby their Conversion is obstructed and of the Means whereby it may be promoted. Written by B. Z. in the East-Indies. Recommended to the Consideration of the European Christians in general, and particularly dedicated to the Divinity-Professors of the Protestant Universities in Europe.

(4.) *An Account of some Particulars relating to the present State of East-India. In a Letter to a Friend.*

(5.) *The Malabar Correspondence: Or Treatise of the present State of the Malabar Paganism. Writ by the Malabarians themselves, and, by Way of an Epistolary Correspondence, sent to the Danish Missionaries, and by these translated into High-Dutch. To which are added, some Notes of the Missionaries, for clearing up many obscure Passages contained therein.*

§. 5. But to return to the Schools of the Church, gather'd and gathering from among the Heathens at Tranquebar; the last Packet of Letters, dated in September 1712. and January 1713. gives an Account, that in the Malabarick and Portugueze Churches were in January 1713. of Persons baptiz'd 207. and Candidates to be prepared for Baptism 26. In the Five Charity-Schools there were 78 Children of which 59 are cloath'd and wholly maintained, together with some other Persons, who are employ'd in preparing Food for the Children, and other Services about the Churches and Schools. The Missionaries hope that, in a little Time, some of the more advanced Scholars in the Malabarick School will be fit to

A Catalogue of Malabar Books. 47

employ'd in this Work, in the Quality of School-
masters, Catechists, and Transcribers.

§. 6. Of all the *Malabar Manuscripts*, which
either have been composed by the Missionaries
themselves, or by them translated from other
languages, chiefly for the Use of the *Mala-*
barick Church and School, they have sent over
the following Catalogue :

- (1.) *The whole New-Testament.*
- (2.) *A Collection of the Gospels and Epistles*
read throughout the Year. Done in a Volume by
himself.
- (3.) *Luther's Short Catechism, with an Expo-*
sition, and without it.
- (4.) *A Short History of the Old Testament, with*
the Arguments of each Chapter.
- (5.) *A Collection of some short Rules or Dire-*
ctions for a Christian Life.
- (6.) *Twenty Six Sermons upon the Articles of*
the Christian Faith.
- (7.) *Eleven Sermons upon some other Subjects of*
Divinity.
- (8.) *Fourteen Sermons upon Mr. Freylinghaus-*
sen's short System of Divinity.
- (9.) *The History of the Life of CHRIST.*
- (10.) *The Order or Method of Salvation.*
- (11.) *An Abridgment of the Old and the*
New Testament.
- (12.) *A succinct Narrative of the Christian,*
Jewish, Mahometan, and Pagan Religion.
- (13.) *A Compendium of Divinity.*
- (14.) *A Church-History of the Old Testament,*
by Way of Questions and Answers.

(15.) *A*

48 *A Catalogue of Malabar-Books.*

(15.) *A Monitory Letter, directed to the Malabar-Paganism, by one of the Missionaries.*

(16.) *A Collection of Letters sent to some particular Persons of the Malabar-Heathens.*

(17.) *A Malabarick Translation of some exhortatory Letters, sent from Europe to the new-planted Congregation of Heathens converted to Christianity.*

(18.) *A Monitory Letter writ to the Malabar Congregation by one of the Missionaries, who was then at Madras.*

(19.) *The Danish Liturgy.*

(20.) *A Book of Hymns, set to European Tunes.*

(21.) *A Book of Hymns, set to Notes after the Manner of the Indians.*

(22.) *A Book of Devotions, or Prayers.*

(23.) *The Articles of the Christian Religion broke into short Questions.*

(24.) *A little Reading Book, containing some moral Rules of Life.*

(25.) *A Body of Divinity, (not yet finish'd.)*

(26.) *Dr. Spener's Exposition upon the Catechism, (not yet finish'd.)*

(27.) *A Malabar Dictionary, compil'd out of various Authors, and provided with a German Index.*

(28.) *A Dictionary digested after the Order of the Malabarick Alphabet, and done in such a manner, that the Reader, at one View, may find the primitive Word, together with all the Derivatives depending thereon. It contains above 40000 Words, all writ on Leaves, and is design'd to be transcribed on Paper, and to be Printed in Time, for the Benefit of the Mission.*

(29.) *A*

A Catalogue of Portugueze Books. 49

(29.) *A Poetical Dictionary, digested into Twelve Parts, and taken out of Poetical Writers only.*

(30.) *A Book upon Arithmetick, composed after the Manner of the Malabarians.*

(31.) *A Malabarick Primmer.*

(32.) *A Malabarick Spelling-Book.*

§. 7. The Missionaries have also met with some few Theological Manuscripts in Malabarick, written by Roman Catholick Priests, sent to the East-Indies. Those Treatises, after being carefully revised by the Missionaries, and purged of whatsoever might savour of Popery, have been admitted also into their Malabarick Library. They are as follows:

(1.) *Some Questions relating to the Christian Doctrine.*

(2.) *A Catechism.*

(3.) *Some Orations upon Theological Subjects.*

(4.) *A Collection of Prayers, according to the Order of the Passion of Christ.*

(5.) *A String of Pearls: Or an old mystical Treatise upon the Christian Virtues.*

§. 8. The few Portugueze Books and Manuscripts the Missionaries are provided with at present, are as follows:

(1.) *The New Testament.* Printed.

(2.) *The Liturgy of the Church of England.* Printed,

(3.) *Luther's Catechism.* Written.

(4.) *Method of Salvation.* Printed.

(5.) *An Abstract of Dr. Spener's Exposition upon the Catechism.* Written.

(6.) *A Book of Hymns.* Written,

50 *A Catalogue of Portuguese Books.*

- (7.) *A Dictionary.* Written.
 (8.) *A Grammar.* Written.
 (9.) *Ars Grammatica pro addiscenda Lingua Lusitanica.* Autore Benedicto Pereira. Printed.
 (10.) *A Historia particular de Reyno de Portugal.* Printed.
 (11.) *A short System of Divinity.* Written.
 (12.) *The Danish Liturgy.* Written.
 (13.) *Obras espirituas do Fr. Antonio das Chagas.* Printed.
 (14.) *Breviario de Religião Christão.* Pello R. P. Rogerio. Printed.

§. 8. “**M**AY the Lord have Mercy up-
 “ on all Jews, Turks, Infidels,
 “ and Hereticks ! And take from them all
 “ Ignorance, Hardness of Heart, and Con-
 “ tempt of his Word : And so fetch them
 “ Home to his Flock, that they may be
 “ saved among the Remnant of the true
 “ Israelites ; and be made one Fold under
 “ one Shepherd **JESUS CHRIST** our
 “ **LORD** ; who liveth and reigneth with
 “ the Father, and the Holy Spirit, one
 “ God, World without End ! *Amen.*



F I N I S

A

PROPOSAL

For Propagating the

GOSPEL

IN THE

EAST-INDIES.

THE Success of the Protestant Missionaries sent to *Tranquebar*, on the Coast of *Coromandel*, by his Majesty the King of *Denmark*, has induced several well disposed Persons of other Nations to assist them in the Work they were sent about, in Hopes that such a Foundation might, with the Blessing of God, be laid, by the Endeavours of these Missionaries, as should, in Time, prove a Means to bring that Part of the Heathen World into the Pale of the Christian Church.

Many worthy Persons of *Great Britain*, have shewn their Willingness to encourage this important Undertaking, by their liberal Contributions towards assisting the first Promoters

A

of

of it, with Money, a *Printing-Press*, 600 Weight of *Types*, 175 Ream of Paper, several Hundred Copies of the New-Testament in *Portuguese*, and other Materials, which were thought necessary for the Missionaries.

The *British Nation* are possessed of great Territories in the *East-Indies*, from whence they derive vast Riches; and it may well be hoped from this Consideration, and the Zeal that has already appeared in some Persons to convert the Pagans there to Christianity, that they will not come behind other Nations in promoting so good a Work.

In order to which, it is proposed to send some Pious and Learned Missionaries, Catechists, and Schoolmasters from *England*, furnished with all necessary Helps to carry on so great a Work; and it is hereby earnestly recommended to all good Christians, who desire to see what we are taught daily to pray for, *The coming of our Lord's Kingdom over all the Earth*, that they would be pleased to assist with their charitable Contributions, either Annually or Casually, such Protestant Missionaries and Schoolmasters as are, or shall be sent on this Design: And that they may be assured of the due Application of such Contributions, the undernamed Persons have consented to be Receivers and Managers thereof. And whoever are desirous to inform themselves how their Benefactions are apply'd, may at any Time be free to inspect the Accounts of the Receipts and Disbursements on the Mission at such Place, as any of the Receivers will be able to direct them,

Sub

Subscriptions are taken in by

- Christopher Appleby, Esq, in *Chancery-Lane*.
 The Reverend Mr. Boehm, at the *Golden Angel*
 in the *Strand*.
 Thomas Bromfield, Esq; in *Chancery-Lane*.
 Whitlocke Bulstrode, Esq; in *Hatton-Garden*.
 John Chamberlayne, Esq; in *Petty-France, West-*
minster.
 Colonel Colchester at *Westbury* in *Gloucester-Shire*.
 Daniel Dolins, Esq; at *Hackney*.
 Mr. Archdeacon Frank, Rector of *Cranfield* in
Bedfordshire.
 Thomas Freke, Esq; at *Shroton* in *Dorset-Shire*.
 Thomas Greene, Esq; in *Westminster*.
 Roger Harris, Esq; at *Winchester*.
 Mr. John Higden Merchant, in *Milk-Street*.
 Mr. Henry Hoare, Goldsmith, in *Fleet-Street*.
 Edward Jennings, Esq; in *Little Lincoln's-Inn-*
Fields.
 The Reverend Doctor King, at the *Charter-*
House.
 Peter Lavigne, Esq; in *Henrietta-Street, Covent-*
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 Sir Robert Marsham, Baronet, in *Soho-Square*.
 The Reverend Mr. Mayo, at *St. Thomas's-Hos-*
pital in *Southwark*.
 John Meller, Esq; at *Symon's Inn*.
 Robert Nelson, Esq; in *Glocester-street*.
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 Sir John Philipps Baronet, in *Chancery-Lane*.
 The Reverend Mr. Shute, in *Bartlet's-Buildings*.
 Mr. Archdeacon Tenison, at *Lambeth-Palace*.
 The Reverend Mr. Whitfeld in *Warwick-Court*.
 Francis Wyndham, Esq; in *Lincolns-Inn-Fields*.

It may suffice to place the following Pre-
amble to a Subscription-Roll for Benefaction
to this Mission, or Words to the like Effect

WE whose Names are underwritten
have subscribed or paid, for pro-
moting the Protestant Mission to the East-
Indies, the several Sums to our several
Names annexed, to be apply'd as the Gentl-
men concerned in promoting the said Mission
shall direct.

BOOKS Printed and Sold by *Joseph Downing* in
Bartholomew-Close near *West-Smithfield*.

THE Duty of Publick Worship proved; to which are
added, Directions for a devout Behaviour therein.
Drawn chiefly from the holy Scripture, and the Liturgy of
the Church; and an Account of the Method of the Common-
Prayer. By way of Question and Answer.

Directions for the devout and proper Use of the Common-
Prayer, in the daily Service of the Church.

A Serious Exhortation to Parents, in relation to their
Children.

Lessons for Children, Historical and Practical.

The Young-man's Instructor: Or some Directions for his
whole Behaviour.

The Country Minister's Instruction to his young Parish-
ioners at *Easter*, who desire to come to the Communion. To
which is added, some Directions for their future Behaviour,
and Prayers proper for the Sacrament, and for daily Devotion.

The holy Sacrament of the Lord's-Supper explain'd, by way
of Question and Answer, according to the Method of the
Church Catechism. With a Form of Examination, &c.

A Collection of Forms of Prayer, for the daily Use of Fa-
milies, or of particular Persons. For the Lord's-Day. Re-
lating to the Lord's-Supper. With a Discourse of Prayer.
And a plain Account of the Sacrament of the Lord's-Supper.
Shewing the Advantages and Necessity of the frequent Use of
both, in order to the Christian Life. By *John Mapletost*, D.D.
The third Edition corrected and enlarged.

The Case of Restitution briefly stated: And the Necessity
of it shewn in the Business of Repentance.

A Discourse upon Wandring Thoughts in Prayer. Shew-
ing the Causes and Remedies thereof.

The great Duty and Benefit of Self-Denial.

The Duty and Benefit of taking up the Cross, to which is
added, the Happiness of enduring Afflictions.

A Discourse concerning wilful Sins, and Sins of Infirmary.
With another of Restitution. By the Right Reverend *Richard*,
late Lord Bishop of *Bath* and *Wells*.

Pastoral Advice to young Persons, in order to their be-
ing confirmed by the Bishop.

Pastoral Advice to a young Person lately confirmed by the
Bishop.

A Pastoral Letter from a Minister to his Parishioners: Be-
ing an earnest Exhortation to them to take Care of their
Souls; and a Preparative in order to render all his future Me-
thods of Instruction more effectual to their Edification.

A few Cautions and Directions, in order to the more de-

Morning and Evening Prayers for Families and private Persons; as Masters, Mistresses, Children, and Servants.

A Discourse on Praying by the Spirit, in the Use of Common-Prayer.

A Present for Servants, from their Ministers, Masters and other Friends.

The Christian's Way to Heaven: Or what we must do to be saved.

The Christian Education of Children. In a Letter to a Friend.

An Abridgement of the History of the Bible.

Meditations on Mortality: In which the Concern of Providence in lengthening or shortning humane Life, the Vanity of Death, the Shortness and Uncertainty of Life, the undoubted Knowledge that Men have thereof, are proved to the Purposes of holy Living and Dying: with Directions in order thereto.

Comforts and Directions for the Sick, proper also to be consider'd in the Time of Health. Which may serve likewise for those who are under any other Affliction. To which are added, Prayers to be used in the Time of Sickness, after a Recovery.

A short Catechism, explaining the Substance of the Christian Religion. Suited to the Understanding of the meanest Capacities. By J. Woodward, D. D.

An Help to the smallest Childrens more easie understanding the Church-Catechism.

A new Method of catechizing, by way of Questions on the Church Catechism: Together with Directions all along for inculcating into Children the Fundamental Principles of Christianity therein contained.

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The vertuous Woman's Meditations and Prayers: Being a Remedy against Afflictions. With her Method of educating Children: Useful for Parents, and all Persons that have the Conduct of Youth. Also some charitable Reflections on the unbecoming Behaviour of Christians at Church, in the Time of Divine Service. By the present Countess of Charncliffe.

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